

The British

SPIRITUAL TELEGRAPH,

BEING A
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

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[PRICE 1d.

MR. HUME IN PARIS.

(*From the New England Spiritualist.*)

The Paris correspondent of the *New York Evening Post* says of the return of the celebrated Spiritualist to Paris :—

“Mr. Hume is in better health than when he quitted Paris, and what is very singular, improved health seems to have diminished to some extent his supernatural power. Mr Hume has positively refused to give representations. He lives alone, very retired and except on very few occasions, he does not consent to make any more experiments. Last Sunday, the day the Court left Fontainebleau to return to Paris, Mr. Hume had the honor of taking luncheon with their Majesties and the King of Bavaria, before their departure. He made several experiments which were required of him by the King of Bavaria. Invisible hands have touched the hair of his Majesty, knocked his knees, and patted his hands ; the furniture was removed to considerable distances ; the tables have replied to the questions put to them.

The King of Bavaria was all admiration ; the mysterious phenomena which manifested the supernatural powers of Mr Hume were produced in the most decisive manner. Suddenly the phenomena ceased ; Mr Hume lost his power, the Spirits refused to obey, the arm chairs became immovable, and the tables kept silence. ‘Ask the Spirits why they cease to reply,’ said one of the august witnesses of the experiments. Mr Hume obeyed. He transmitted this question to the Spirit, which, through the medium of the table, replied, ‘It is the hour of Divine service.’ In fact it was a few minutes before 12 o’clock. All rose from the table and went to the chapel.”

"THE SPIRITUALISTIC UNION."

THE first formal meeting of this Union took place, per advertisement, at Mr. Whitaker's Rooms, 31, Newman Street, Oxford Street, London on Wednesday last; the proprietor, a Spiritualist, having very handsomely tendered their gratuitous use for a few evenings.

There were present, Messrs. J. Jones, Wallace, Redburn, Blanchard, Whitaker and others.

Mr. Fawcett was elected to the chair, who having addressed the meeting upon the necessity of a Union amongst the Spiritualists of London and Suburbs, called upon the Secretary to state the general principles, which he did in the subjoined Prospectus. —

The object of this Union is to afford believers an opportunity to assemble together under a religious aspect, and for the formation of such methods of conduct as are consistent with their belief in an Almighty and good power or governor of the universe, as such a belief, to be consistent, necessitates moral propriety of action. This Union seeks to establish no dogma, as to the description of worship each member adopts. Dogmas and ceremonies they believe to have been the destruction of all past, as they will be of the present religious conventions. The promoters are of opinion that while such a course will leave a broad stage for the diversities of the human mind; the conscientious belief in God will be sufficiently binding to hold its friends together in the supreme work of moral, social, and religious redemption—which form the teachings of the Spirits in their modern revelations, and are consistent with the developments of science. The aim of this Union is to be neither exclusive, nor rejectful; but to make its endeavors as wide as the globe, opinions, as liberal as thought, hopes, as generous as self sacrifice, and embrace, as extended as humanity — to invite all men to come under the cheerful influences of its divine teachings, to act with the noble of our race for the advancement of freedom—the embellishment of virtue, the advent and installation of justice. Its object is not to break down or antagonise, but to *leave* evil; to set up and follow that progression whose aim is the uplifting of man individually, nationally, universally: its promoters, from long experience are aware that the old and formal prescriptions of thought, and the negations which tend to overthrow the religious sentiment in man's nature, are equally repugnant: that thousands of our fellow beings wander about in miserable contention, inquietude or despair, for want of settled convictions concerning the existence, greatness, and goodness, of Almighty power, and the life hereafter;—that for man to sit down and rest satisfied with the condition that society allots him, is not only opposed by the experience of every day and hour, but would prove—were it possible for such a doctrine universally to exist—a *religious, social and moral*

degradation :—that the impossibility of its existence is sufficient argument against the theory—and that it is repudiated by the Spiritual Manifestations of modern times. The object then of this Union is to unite man to himself, to his fellows—to God : — but as no great practical purpose can be eliminated single-handed, they call upon their fellows to join them, that they may be enabled to spread the glad tidings by Lectures, Tracts, and other means, and that they may also have meeting places for periodical exchange of thoughts, sympathies and experiences : — aware that to have no party is to have no usefulness, and that *mere* party destroys it—they wish to be so compact as to be able to help, and so universal, as to hold forth the hand of generosity and recognition to all mankind ; — themselves believers in the broad love of a good, and great God, in the final redemption of man on earth from sin, misery and ignorance, the cause of evil ; — and in the happy union of the freed Spirits after physical death, accept the issues of Spiritual instruction and courteously invite all believers to join them in their efforts.

W. TURLEY, *Sec. Pro. Tem.*

P. S. The second meeting took place at halfpast eight P. M. on Thursday, July 16th, 1857, when friends were respectfully invited.

AN OUTSIDER'S OPINION.

A correspondent of the *Essex Banner*, who does not profess a belief in Spiritualism writes thus to that journal : —

"On Sunday evening I heard Mrs. Henderson speak in the Melodeon to a crowded house. She claimed to speak by inspiration, and spoke well. At the close of her lecture, a number of questions were propounded, some of which would have puzzled the sagest divinity doctor, but were answered by her without the least hesitation, showing an extensive knowledge not only of philosophy and theology, but of ancient history and mythology. Electricity or odforce could not have answered these questions so satisfactorily or in such fine language, and if you allege that it is done by her own mental powers, you must give her credit for a greater amount of erudition than most men dubbed with euphonious titles ever possessed. In the audience I saw several members of both branches of the Legislature ; the editorial and legal professions were represented, but I recognized no clergymen there. Spiritualism is rapidly gaining converts, and several clergymen whose flocks have strayed, have expressed themselves that at this rate they will soon find 'their occupation gone.'"

THE CUI BONO OF MODERN SPIRITISM.

III.

Philo. Accepting your recommendation, I have again gone most enquiringly into further experiments, with different tables and mediums, my knowledge of whom, absolves my mind of even the least doubt I might formerly have had of the genuineness of the phenomena, and I am obliged to admit, the tests destroy completely, every hypothesis yet raised concerning them and perplex my own judgment. The first and most remarkable fact, was when the table which had gone over and lay longitudinally on the ground, was asked by myself to rise from its position; this it did slowly for about six inches and then, as slowly returned to the same state. The next was when at a distance from the table, I was conversing with a friend; it moved along the floor a distance of at least six feet, and then returned to where it started: in both these cases, *no hand* was upon it. The third was when we had been trying, while it lay on its side, to have it turned over on to its top:—our hands had been upon it for a considerable period, say twenty minutes, we being tired, took them off; in a second of time, the feet of the table, a three clawed solid mahogany, which claws formed by much the heaviest part, rose somewhat quickly from the ground into the air, thus inverting the proper position of the table and the law of gravitation—in this special case—together. Six or seven times we have lifted a very heavy mahogany dining table by placing the hands of one person *underneath* on one side and then asking the spirits to let it follow the hands of the mediums and experimenters, on the other, *all the hands on this side being on the top*, thus we have had it parallel to the ceiling and floor; a very singular experiment certainly, and whether a result of will or Spiritual power is a mystery so extraordinary as to make me pause. We now seated ourselves round one of the tables and in answer to several queries received most intelligent and unequivocal answers; while at times—our experiments being partly conducted in the dark—we distinctly perceived beautiful corruscations of light playing about the table. Now had the answers been in accordance with my prepossessions, I should certainly have concluded that a reflex of our minds was manifested, a theory I understand to be prevalent, outside:—but very frequently the answers were totally opposite. I will mention one very extraordinary experiment:—A gentleman whose intelligence is of a high order and who is moreover an unbeliever in Spiritual power but who is obliged to confess it the most wonderful phenomena he ever witnessed—received a communication which indicated to him, that the spirit of his deceased daughter was then present. After several questions were put by him and answered satisfacto-

rily, he took a little article from his vest pocket and laying it down, enquired,

"Can you tell what I have laid on the table?" The answer was, "Yes!"

"Please spell it," said he, and "pencil case" was the answer. He now asked "Whose is it?" *Ans.* "Mine," to this, he replied, no my child, it is not yours. The table tilted quickly three times, signifying *yes*. The father however insisted the Spirit was wrong, the Spirit, she was right. "This pencil is your mother's," said he. "No," quickly replied the table. He then turned to us and said, to the best of his belief the pencil was his wife's, when the table was again lifted and a sharp "no" given. Upon enquiry at home he found the Spirit, or whatever it be, was right. In this case then the manifestations were opposed in *toto* to the will: it was certainly a most extraordinary exhibition, and yet I cannot bring my mind into the belief of Spiritual influences.

Experi. Time and multiplied tests are the only effective agents; these have removed the doubts of men whose intelligence ranks high enough to command the respect and admiration of the thoughtful. It is enough that for the present the Spirits have demolished any doubts you once held as to the genuineness of these phenomena: had I not witnessed experiments similar to those you notice I had still been an opponent. Men cannot long resist the evidences of common sense; the only sense, however educated, either by books, or experience, with which humanity is furnished to arrive at truth, common sense may indeed be deceived, but this will arise only where absence of frequent or inadequacy of testing facts exist: for education is the repetition of things external to the senses which by awakening the powers of comparison, enable us to distinguish facts from fancies, truths from figments or falsehoods; and thus to place things and ideas in their natural sequence: this we call judgment, and intellect can go no higher. When facts are referred to this standard, we obtain a proper verdict.—Call it by what name you may, that is common sense whose capability is determined by experience. You have now tested—many times—the phenomena, and seen extraordinary results:—better than these—you have heard conversations kept up with amazing facility and clearness of exposition, such as no physical law is equal to explain at present. To say it may be some unknown one, as we granted at the outset of this enquiry, merely for the sake of carrying it forward, is to leave the question with a probability of never being settled: would it not be more rational to take the matter on its own merits, and try to solve its source at once?

Philo. But you have nothing higher than inference to get to the *ultimatum*, supposing a total absence of physical sources.

Experi. The believer and unbeliever are alike indebted to inference. The inferential is all which nature or God supplies to man: of God himself, I know it is impossible to supply a proof. "No man hath seen God at any time;" there remains then but inference, deducible from the nature of things around us and

the extraordinary or supernatural revelations which are confessed by all ages. Have we ever been supplied with supernatural revelations? and are these peculiar manifestations a portion of them? — this part of our subject we must leave till our next.

WILLIAM TURLEY.

A FEW MORE STUBBORN FACTS.

(From the *New England Spiritualist*.)

The editor of the New York *Pathfinder* is a determined opponent of Spiritualism, on the ground that the manifestations proceed from evil spirits. But whether evil or good in their source, he gives the public some facts in his experience which it seems utterly impossible to account for on any other than the spiritual theory. We thank him for his facts, and will not stop to argue the question of their evil origin, but leave that for the intelligent reader to decide. The following is from the last number of the *Pathfinder* : —

“Our experience in spiritual manifestations, which continued upward of three years, repeatedly proved to us the fact that spirits have such power, and demonstrated in our presence, time and time again, beyond the possibility of a doubt of any trickery or deception of the medium, or accomplices. We have seen the table move without contact ; we have seen a pianoforte walk all over the room with the hands of the medium simply placed flat upon it ; we have seen the combination letter lock, which gave one chance in 160,000 to guess correctly in opening it, repeatedly opened by the Spirits ; we have seen such a lock, locked a thousand miles distant, forwarded to New York, with an offer of 500 dollars to any medium who would open it — we saw this lock opened, with the medium’s eyes bandaged, and he in a trance. The 500 dollars was forfeited, and the money ready to be paid, but was refused by the medium under the direction of the spirits, in the following communication : —

“Friend — We have consented this time to comply with your wish, but we have not done it for money. Decline to receive the amount offered.”

“We have seen these locks again and again opened by the same power, and in the presence of a large number of witnesses. We have heard conversations carried on with the Spirits in Greek, Latin, German, Spanish, and the French languages, while the medium understood neither, and invariably giving correct and satisfactory answers. We have seen the contents of sealed letters written out by the Spirits, and questions answered which would often require time to corroborate the

truth, and thus we might go on and fill a column of the things we have repeatedly witnessed, establishing beyond the question of a doubt in our mind, that disembodied spirits do communicate."

THE "KENTUCKY JERKS."
AN EXTRACT FROM THE
AUTOBIOGRAPHY OF REV. JACOB YOUNG.

"In 1804, I first witnessed that strange exercise — the jerks — although I had heard much about it before. It took subjects from all denominations and all classes of society, even the wicked ; but it prevailed chiefly among Presbyterians. I will give some instances :

"A Mr. Doke, a Presbyterian clergyman, of high standing, having charge of a congregation in Jonesboro,' was the first man of eminence in this region that came under its influence. Often it would seize him in the pulpit with so much severity, that a spectator might fear it would dislocate his neck and joints. He would laugh, stand, and halloo at the top of his voice, finally leap from the pulpit, and run to the woods, screaming like a madman. When the exercise was over, he would return to the church, calm and rational as ever. Sometimes at hotels this affection would visit persons, causing them ; for example, in the very act of raising the glass to their lips, to jerk and throw the liquor to the ceiling, much to the merriment of some and the alarm of others. I have often seen ladies take it at the breakfast table. As they were pouring tea or coffee, they would throw the contents toward the ceiling, and sometimes break the cup and saucer. Then hastening from the table, their long suits of braided hair hanging down their backs would crack like a whip. For a time the jerks was the topic of conversation — public and private — both in the church and out. Various opinions were expressed concerning it, some ascribing it to the devil, others to an opposite source ; some striving against it, others courting it as the power of God unto salvation. In many cases its consequences were disastrous, some fatal.

"A preacher, who in early life was a dancing-master, joined the conference, and when the jerks were at their height was stationed on this circuit. He declared it was of the devil, and that he would preach it out of the Methodist church. He commenced the work with great zeal and high expectations ; but before he had got once round, he took the jerks himself, or, rather, they took him. When the fit began, he would say, 'Ah, yes ! O, no !' At every jerk he used his hands and arms, as if he was playing the viloin. One morning, being seized as he was going to his appointment, he let go the bridle and the horse ran off till

he was stopped by a gate. The rider, having dismounted in order to steady himself, laid hold of the palings of the fence, which, unfortunately, gave way; the lady of the house coming to the door to see what was the matter, heightened his mortification. Attempting to hide himself by running into the orchard, his strange movements, as he ran fiddling along, and the tail of his long gown flying in the wind, attracted the attention of the hounds, the whole pack of which pursued him with hideous yells. Being afraid of dogs, he turned and went into the house by the back door, and running up stairs jumped into a bed, where he lay till the fit was over. His proud heart would not submit, and the disease, as he termed it, growing worse and worse, he gave up the circuit, and withdrew into retirement where his sun went down under a cloud. Poor man, I loved him.

"Usually the subjects of this strange affection were happy when they had it, and happy when it passed off, and it did them no harm. The wise ones of the day, such as William M'Kendree, and Thomas Wilkerson, said little about it, but preached, exhorted, and prayed, as if it were not in the country.

"At the close of the year I attended a camp meeting, at Carter's station, where about ten thousand people were assembled. Here a controversy had been going on between Presbyterians and Methodists, the former saying, among other bitter things, that the latter were hypocrites, and could refrain from shouting, if they would. They were the aristocracy, we the poor. On Monday morning I preached, preceded by the venerable Vanpelt, who left the congregation calmly and silently weeping. I arose—like most men who know nothing—fearing nothing, and undertook to account for the jerks. The preachers looked frightened, and the audience astonished. I viewed it as a judgment of God. Taking a compendious view of the nations, I showed that God was just, as well as merciful, and his judgment, though long delayed, sure to come. I adverted to the wickedness of the people, enlarged on their *intolerance and bigotry*, charging that middle Tennessee had gone as far as any part of the United States in those particulars. I glanced at the rise of Methodism and the persecutions it had endured and quoted the taunting language of its enemies, 'Ye are hypocrites, and can cease shouting, if you will.' After a pause, I exclaimed at the top of my voice, 'Do you leave off jerking if you can.' It was estimated that instantly more than five hundred persons commenced jumping, shouting, and jerking. There was no more preaching that day."

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Notices of New Publications.

IMPROVISATIONS FROM THE SPIRIT.

Published by W. White, 36 Bloomsbury Street London. Price 5s. 0d.

Last week we promised a note of the above work, and, feeling satisfied that it

is not in our power to do greater justice to it than by inserting a note by the worthy author, which the reader will find appended — we here subjoin the note referred too

THE history of this little volume may be told in a few words.

It is written by a new method, partly explained in the little IMPROVISATIONS.

Last Autumn my attention was particularly directed to the phenomena of drawing, speaking, and writing, by Impression : and I determined to make an experiment of the kind in composition, myself. The following Poems are the result. Let me now explain more precisely what is meant by Writing by Impression, so far as my own personal experience is concerned ; for I cannot refer to any other.

A theme is chosen, and written down. So soon as this is done, the first impression upon the mind which succeeds the act of writing the title is the beginning of the evolution of that theme ; no matter how strange or alien the word or phrase may seem. That impression is written down : and then another, and another, until the piece is concluded. An Act of Faith is signalized in accepting the first mental movement, the first word that comes, as the response to the mind's desire for the unfolding of the subject.

However odd the introduction may be, I have always found it lead by an infallible instinct into the subject.

The depth of treatment is in strict proportion to the warmth of heart, elevation of mind, and purity of feeling, existing at the time : in other words, in proportion to the conditions of Love and Faith.

Reason and Will are not primary powers in this process, but secondary ; not directive, but regulative : and imagination, instead of conceiving and constructing, only supplies words and phrases piecemeal : or however much it receives, it is as a disk on which the subject is projected ; not as an active concipient organ. Another power flows in ; and all the known faculties lend their aid to make way for it. Those faculties are indeed employed in *laissez faire* in its inward intensity ; which is another name for Faith.

Laissez faire in the present state of the world, is so active a vortex, and so fiery, that few persons dare to see its consequences. All men will see them though, because Providence comes in with marvels wherever self succumbs itself.

In placing reason and will in the second place, it is indispensable for man, whose highest present faculties these are, to be well assured what is put in the first place. Hence, writing from an Influx which is really out of your Self, or so far within your Self as to amount to the same thing, is either a religion, or a madness. I know of no third possibility. In allowing your faculties to be directed to ends they know not of, there is only One Being to whom you dare entrust them : only the Lord. Of consequence, before writing by influx, you

prayer must be to Him, for His Guidance, Influx, and Protection. And you must have faith that that prayer is answered, according to your worthiness, in that which flows in. The Faith is the acknowledgment of the gift which becomes an ever-enlarging cup, for receiving fresh gifts, or fresh Influx.

This appears to me to be the genuine position of a Spiritual Church; and it may be co-extensive with all acts of mankind. Swedenborg tells us, that in the consciousness of heaven, all the angels live "as of themselves" with immeasurably greater distinctness and individuality than men in the world; and this, because they acknowledge in every act, thought, and love, that all Life and Good and Truth are from the Lord. They feel that they are themselves: they know that they are the Lord's. This very fact gives them a selfhood of a new order out of the Divine Wisdom; and thenceforth they are what men are not, real Selves. Now this abstraction as it seems, is the Eternal-Practical part of the human world, and the Eternal spring of all the new activities of mankind.

How so? Because men have it in their power, now in a New Church, to make that same acknowledgement in mind and life; and by so doing, to receive that Spirit which is the source of life, and the productive energy of the Good of Heaven. "As in heaven, even so upon the earth." Our Lord would not have instructed us to pray thus, unless the prayer could be granted.

In any walk of life, however, humble, or however high there are two general requisites for a heavenly development. The first is, an unremitting assiduity in all that naturally concerns the subject: the entire knowledge and manipulation and progress of the thing, so far as industry can attain them. This gives the human materials. The second is, the heart's Prayer to the Lord for His aid, and the mind's Faith that that prayer is answered in the asking. The resulting actions of the man who brings these materials, and receives by acknowledgment these spirituals, will form a part of the ever-progressive heaven of the special branch which it is that man's privilege to be employed to portray.

Men and societies thus capacitated from on high, will become conscious organs of the Divine Love and Wisdom, and fear will recede from their back parts, and night will be trodden under their feet, and light will be kissed by their foreheads.

This little volume, which I neither value, nor undervalue, is one man's earliest essay to receive with upstretched palms some of these long-travelling, most-unnoticed, and yet unchangeable and immortal rays. It was given just as the reader reads it: with no hesitation; without the correction of one word from beginning to end: and how much it differs from other similar collections in process, it were difficult to convey to the reader. Suffice it to say, that every piece was produced without pre-meditation or pre-conception: had these processes stolen in, such production would have been impossible. The longest pieces in the volume oc-

cupied from thirty to thirty-five minutes. Altogether about fifty hours of recreation, after days not unlaborious, are here put in print. The production was attended by no feeling, and by no fervour; but only by an anxiety of all the circumstant faculties, to observe the unlooked for evolution, and to know what would come of it. For the most part the full import of what was written, was not obvious until one or more days had elapsed: the process of production seemed to put that of appreciation into abeyance.

Many of the Poems are written by correspondence, as Swedenborg terms the relations which natural objects bear to spiritual life; or the varieties of Love which is the grand object of all. Hence it is the readers of Swedenborg who will best understand this class of Poems.

It is evident also, that to the new Church, and to none other, can belong the gift of a progressive, because heavenly Spiritualism. There are three reasons for this; each invisible to the world; and invincible by the world.

I. The New church worships the Lord alone, as the only God of heaven and earth: the Lord in His Divine Humanity. This is the essential of Divine influx. Because the Lord can then guide the heart and mind and life, according to their recipiency of his divine qualities; and this guidance is heaven. But where three persons, or an abstraction, are worshipped, heaven is not.

II. The New Church receives the Divinity of the Word in the internal or Spiritual Sense, as well as in the external or natural: and the Spiritual Divinity constitutes heaven.

III. The New Church has received the beginning of the knowledge and doctrine of Correspondences in the writings of Swedenborg: and it is by the Correspondences of the Word, that heaven is conjoined with earth.

We may sum up the position thus. Without the Lord Jesus Christ acknowledged as Sole Divine, there is no intelligible divine influx for man; without the Word, which is the Lord accommodated to all spheres, there is no heaven: and without the perception of Correspondence, which is the harmony of God in all things, there is no access to heaven: consequently, no power by which the human being can be spiritualized, or lifted above the earthly spheres.

Any man may indeed penetrate into the spiritual; but unless by these divine acknowledgements, it will merely be the natural spiritual: the passage beyond, which does not lead upwards. The next phases of SPIRITUALISM will shew where verity lies; by shewing to what acknowledgements the Lord God gives the powers of Progressive Revelation.

The New Church has not taken up its privilege as a divinely spiritual Church. It has been a faithful Librarian of Swedenborg; a Church School of Knowledges, and doctrines. But whenever can there be A CHURCH that is not a Church of Gifts? No man can make himself; still less can a Church. THE SPIRIT in all

its universality is the proffered Gift of the New Jerusalem : the Spirit hymning all praises, lifting all hands in prayers that cast forth all demons : blessing all labours ; healing all sorrows ; speeding all arts : peircing through all veils ; and catching the reflex image of its Lord in all sciences ; opening heaven and hallowing earth : the Spirit to do more than can be written, is the offer of the Lord to his everlasting Church.

That New Spirit is within reach of every man in every circumstance : not confined to Art, Genius, or Calling : but being above all things meant to flow down with the intended blessings of all things. It hath come in all ages to some : now it approacheth to the universal earth, and shall never again recede ; but the earth, shall open to its descent, and the waters of all oceans become the dry places and fruitful cornlands of the Lord of the harvest.

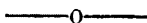
Acknowledge the Lord then, in all thy works, believe that He is 'thy might, and that His tenderness is thine affection : so is the door opened, and He that comes in to sup with thee shall himself be the new supper which He will bless to thine eternal edification.

One word more : the Purification of the Natural Life is the material ground in which the blessings of Influx are imparted. Actual and hereditary evils put aside, sins conquered, are Progress, and there is none other. These victories are skill and song all through the nuptial immensities of the heavens : and the choir points with all its voices, wider than the sunrise of all universes, to that throne of victory where He sitteth whose inmost ray saith ineffably : "Suffer little children to come unto me."

J. J. G. W.

St. John's Wood.

June 3, 1857.



Poetry.

ETERNAL JUSTICE.

BY CHARLES MACKAY.

The man is thought a knave or fool,
 Or bigot, plotting crime,
 Who for the advancement of his kind,
 Is wiser than his time.
 For him the hemlock shall distil ;
 For him the axe be bared,
 For him the gibbet shall be built ;
 For him the stake prepared .

Him shall the scorn and wrath of men
Pursue with deadly aim ;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost.
And ever is justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro ;
Trust to the impulse of thy soul
And let the poison flow.
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine :
They cannot blot thy spoken words
From the memory of man,
By all the poison ever was brewed
Since time its course began.
To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, gray Anchorite :
Be wiser than thy peers ;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accursed,
And load thee with dispraise :
Thou wert born five hundred years too soon
For the comfort of thy days.
But not too soon for human kind :
Time hath reward in store ;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord ;
So round and round we run ;
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear ;
They may gloat o'er the senseless words they wring
From the pangs of thy despair :
They may veil their eyes, but they cannot hide
The sun's meridian glow ;
The heel of a priest may tread thee down,
And a tyrant work thee woe ;

But never a truth has been destroyed :
 They may curse it and call it crime ;
 Pervert and betray, or slander and slay
 Its teachers for a time.
 But the sunshine aye shall light the sky,
 As round and round we run ;
 And the truth shall ever come uppermost,
 And justice shall be done.

And live there now such men as these >
 With thoughts like the great of old ?
 Many have died in their misery,
 And left their thought untold ;
 And many live, and are ranked as mad,
 And placed in the cold world's ban,
 For sending their bright far-seeing souls
 Three centuries in the van.
 They toil in penury and grief,
 Unknown, if not malign'd ;
 Forlorn, forlorn, bearing the scorn
 Of the meanest of mankind.
 But yet the world goes round and round,
 And the genial seasons run,
 And ever the truth comes uppermost,
 And ever is justice done.

CONSOLATION.

O weary heart, oppressed with care,
 And pain, and grief, and bitter woe !
 Inly perplexed, nor seeing where
 Thy course doth tend : mid onward flow

Of ceaseless time, presaging ill :
 Hush all thy griefs ! And let the calm
 From Heav'nly spheres thy bosom fill,
 And all thy soul like holy psalm

To God ascend ;—Yea ! live the choir
 Of seraphs that before his throne
 Sing evermore. Let spirit-fire
 Purge all thy dross. Let every tone

From Angel-harps thy being thrill
 Responsive, and all discords cease.
 Through blinding tears, God's purpose will
 Unfold its love ; and whisper—PEACE !

T. S.

